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CONTENTS:

Philosophy of the Resurrection	97	A Revelation	106
Reflections on the Falls of Niagara	100	Obituary	108
Miracles of Healing	101	Correspondence from London	110
The Church and its Prospects	102	Lines on the Funeral of D. C. Smith	111
Editorial Remarks	105	Notices, &c	112

PHILOSOPHY OF THE RESURRECTION.

*"But some man will say, How are the dead raised up? and with what body do they come? * * * That which thou sowest is not quickened, except it die: and that which thou sowest thou sowest not that body that shall be, but bear grain, it may chance of wheat or some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.*

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

1st Cor. 15 chap. 35 & 40.

The resurrection of the body has been objected to by many as a principle which comes in contact with the known laws of nature, and therefore both unreasonable and impossible.

For instance, it is ascertained beyond a doubt that the human system is constantly changing, by throwing off particles of matter, and receiving new ones. By the several natural evacuations from

the body, parts of the old system are dispensed with, and by the nourishment received into the stomach, and by means of the blood vessels diffused through the system, new particles are constantly added.

Thus the whole matter which constitutes the physical system of the human body at any given time is said to pass away in exchange for new matter to the same amount, once in about ten years.

According to this calculation, man at the age of seventy years has been composed of matter sufficient to constitute seven human bodies, each about equal in dimensions to that which he possesses at any one given time.

The second consideration is that the particles of matter thus thrown off become parts of the earth from which they originated, and at length grow up and live again in vegetable substances, such as grass, grain, fruit, &c. These in turn become food for animals; thus these animals are in part composed of the same particles which constituted parts of the human system. These animals are in turn devoured by man, and thus help to form parts of other human systems: and so on in an endless variety of alternate changes and subdivisions.

These facts are brought forward by some as so many proofs that it is impossible for the physical system of man ever to rise from the dead.

They urge that in the resurrection one individual would necessarily claim some of the same particles of matter as another, because both had once possessed some of the same particles.

All these objections appear very plausible at first sight, and have doubtless been a means of overthrowing the faith of many in regard to a resurrection of the body. While, on the other hand, these objections have been met by superstition, bigotry, and ignorance, not with a design to enlighten the understanding or to inform and convince the judgment, but with an endeavour to throw a veil of sacredness over the whole subject, as if it were a mystery to be believed without the possibility of understanding it.

Perhaps a few sentences like the following have been sufficient to smother all further enquiry:—"Ignorance is the mother of devotion." "Don't let your mind think on such subjects, it is a temptation to infidelity." "It is wicked to enquire into such things." "All things are possible with God," &c.

Others have pretended to solve the difficulty, by supposing that the doctrine of the resurrection, although true, does not imply a maternal body, but rather a spiritual body, or formation unconnected with matter.

But after all the seeming difficulties which infidelity on the one hand and sectarian ignorance and superstition on the other have thrown over the subject, a few reflections will be sufficient to show that every truth in theology and every truth in philosophy mutually strengthen, illustrate, and confirm each other: for instance, the fact that a human body in the course of seventy years is composed of matter sufficient for the formation of seven bodies of the same size, or nearly so, shows clearly that six parts out of seven will not be occupied by one individual, and will therefore afford sufficient materials for the formation of six other human structures in the resurrection.

Thus there will not be the least occa-

sion for two individuals to necessarily claim the same materials; or in other words, for one resurrected body to be composed of the materials which are necessary for the formation of another, seeing each individual would need but about one-seventh of that which he had occupied in the course of his temporal life.

Thus all are abundantly provided for as to materials out of which to compose a new human structure.

The principal objection which still arises in regard to this view of the subject is, that the new body is not composed wholly of the same materials which constituted the old one. An argument might therefore be started that it could not be considered as the same individual, or as a resurrection of the same body, because partly constituted of other particles of matter, as well as dispensing with part of that which had constituted the old body. But if this objection proves anything it proves too much, and comes in at last in favour of the resurrection; for the same objection might arise, and with the same degree of propriety, in regard to individuals in this life—for instance, a man has not the same body at the age of fifty that he had at twenty-five; and shall we therefore argue that he is not the same person? The philosopher would prove before any intelligent jury that in the course of twenty or twenty-five years the entire system had twice passed away and given place to a new one: and yet the jury would recognise an individual at the age of fifty to be the same person that he was at the age of twenty—the authorities would recognise him to be the same—the same criminal—the same debtor—the same prisoner—the same heir at law. The mother would claim him as her child—the wife as her husband, &c. Indeed, he would feel conscious himself that he was the same person in reality, and no argument, however strong, would cause him to waver or doubt his own identity for a moment.

Now, it is this consciousness that constitutes the same person in reality, both

in his own estimation and that of all his acquaintances.

The man new risen from the tomb with a material body composed of the old one, or rather of a germ of the old one, will, no doubt, stand forth in all the consciousness of existence, and of his own identity that he possesses in this life, and probably with far more acute and perfect conceptions and energies of mind, the intellect not being clogged and retarded by the corruptions and infirmities of mortality. He will feel and know himself to be the same individual, and all intelligent beings who have known him will identify him as the same that was born of a woman, and that returned to the dust.

Even God himself, who is the standard of philosophical and all other truths, will recognise him as the same individual, and will judge him for the deeds done in the old body.

Here, then, at the high court of heaven, the philosopher's plea that he is not the same individual in his resurrected body that he was in his natural body, (on account of having parted with some of the materials of his original tabernacle, and taken other particles of matter in their stead), will vanish away, and fall to the ground as unheeded, as a similar plea would in this life, when presented to a virgin bride, to convince her that the object dearest to her heart is not the same person after ten years' absence.

'Tis thinking, feeling, seeing
The laws of nature scan;
It is the sense of being
'That constitutes the man.

From the text we quoted at the head of this article, and from the foregoing remarks, it will be readily perceived that Paul and the Latter-Day Saints, so far from being ignorant of the laws of nature, or coming in contact with the philosophy thereof, have rather reconciled or harmonized the revelations of God with the laws of nature, and have been enabled to point out a mutual agreement, or unison between them.

As the seed falls into the earth and dies, and by this very operation sends

forth a sprout or germ, which, with other particles of matter, is sure to produce its own likeness; so the human system dies and is again quickened, and reproduced in its own likeness by the power of the resurrection: and as the seed of grain is necessary for the production of its own kind, so the corruptible body is indispensably necessary as a germ from which the glorious immortal body is formed.

And as each seed produces its own kind of grain, so the flesh of birds, beasts, fishes, and man, each differ in its kind, and each starting into new life will be in its own likeness, and move in its own sphere.

The mysterious works of God in the formation, progress, changes, and final destiny of creation are all wonderful and miraculous in one sense. The formation of the natural body in embryo, or even of a plant or flower, is as much a miracle as the creation or re-organisation of a world, or the resurrection of the body. Each effect has its cause, and each cause its effect; and the light, spirit, or truth which proceeds from Deity is the law of life and motion, the great governing principle of the whole machinery of the universe, whether natural or spiritual, temporal or eternal. It is the cause of causes, the main spring of nature's time piece. By it we live, in it we move and have our being.

Let man be placed upon a lofty eminence, surrounded with the original elements of uncreated worlds—let him contemplate the confused and chaotic mass of unorganised existence; let him hear the voice of truth and power as its first sentence rolls in majesty of wisdom from the lips of Deity; let him behold the first movement of chaos as it begins to come to order; let him contemplate its various workings till the heavens and earth, and man and beast, and plant and flower, startle into conscious being, in all the beauty of joyous existence; let him observe every minute particular of its progress through time, in all its various changes; let him contemplate the changing seasons as they roll in hours and days, and months and years;

let his thoughts reach to the starry heavens and view them in all their motions and revolutions—the sun in its daily course, the planets in their annual revolutions, the blazing comet as it moves afar in the wilds of ether, and returns from its journey of a hundred or a thousand years; let him return to earth and view the vegetable kingdom as it blooms and ripens, and falls again to decay in the revolving seasons—the time worn oak of a thousand years as it braves the tempest, or the modest flower whose life is but a day; let him view the animal creation in all its variety as it appears and passes in turn from the stage of action; let him contemplate man, from his infant formation through all the changes of his various life till he returns to dust; let him view the labourious revolutions of the groaning earth and its various inhabitants through all their temporal career, till wearied nature sinks to rest, and worn by slowly rolling years, the earth itself shall die; lastly, let him contemplate all nature regenerated, renewed, and starting into being, while death itself shall conquered be, and immortality alone endure.

The vision ended. Man! what has thou seen? Answer: Nothing out of the ordinary course; all I beheld was nature moving in perfect accordance with the law of its existence: not one single deviation or shadow of turning from the immutable laws of truth.

But hast thou seen no miracle? Yes; it was all miraculous; it was all achieved by the law of light, which was the immediate power of God; but it was all upon the most natural, easy, simple, and plain principles of nature in its varied order; and which to call the most miraculous I know not! Whether it was the creation of a world, the blossoming of a flower, the hatching of a butterfly, or the resurrection of the body, and the making of new heavens and a new earth. All these were so many displays of the power of God.

All these were miraculous.

All these were natural.

All these were spiritual.

All these were adapted to the simplest

capacity, aided by the spirit of God.

All these were too sublime for an archangel to comprehend by his own capacity without the spirit of revelation.

ED.

REFLECTIONS ON THE FALLS OF NIAGARA.

In the month of April, 1836, the editor of this paper, while on a mission from the United States to Canada, had occasion to pass near the falls of Niagara, so well known in the history of natural curiosities. It was indeed a noble sight, and as this was our first visit to this place, it made a deep and awful impression on our minds. We halted a short time to view this wonder of nature, and to adore that God who had formed a world so sublimely grand.

The leaping of a world of waters over a perpendicular fall of 160 feet—the foaming and dashing of its white spray upon the rocks beneath—the rising cloud of mist with its glittering rainbow—the yawning gulf with its thousand whirlpools—all, all conspired to fill the contemplative mind with wonder and admiration, and with reverence to the great author of all the wonders of creation, while its everlasting roar, which may be heard for many miles distant, seemed a lively emblem of eternity.

While musing on this awful spot, we fell into the following train of reflections, which we now extract from our private journal.

Generations may pass in long succession—ages may roll away, and others still succeed. Empires may rise and flourish, and pass away and be forgotten, but still thy deafening, thy solemn and awful voice is heard in one eternal roar. The temples of marble may moulder to dust—the monuments of the great may crumble to decay—the palaces of kings fall to ruin, and their very place become unknown—their history forgotten in the almost countless ages of antiquity, and still thy sound is heard in everlasting moan, as if mourning over the ruins of bygone years.

With deepest eloquence thou seemest

to speak in awful pride, saying—"Before Abraham was I am;" and with mingled feelings of pity and contempt thou seemest to enquire—

Where now is Nimrod's mighty tower? Where the

Majestic walls—the warlike battlements—
The splendid palaces—the hanging gardens
Of Babylon?

Where the proud Nebuchadnezzar, which with
Golden sceptre swayed the world, and made
The nations tremble? Where the proud
Nineveh—

The strong Thebes, with its hundred gates?
The golden Tyre—the splendid Athens—the
Majestic Rome, with all their works of art—
Their monuments of fame—once the pride and
Glory of the world?

Where the mighty Pharaohs—the terrible
Alexanders—the invincible Cæsars—
The warlike Hannibals? tyrants in turn.

Where now the gifted poets—the splendid
Orators—the profound philosophers
Of Greece and Rome, whose powerful talents
Hurled royal tyrants headlong from their
thrones;

Made senates weep or laugh at will, and ruled
The nations? They are swept away by time;
Their beauty, like the morning flower, is
withered;

Their pride and glory gone like leaves of
autumn;

Their grandest works are fast decaying,
Mouldering to ruin, soon to be forgotten.

But still my storehouse is unexhausted—
My fountain full and overflowing—my
Solid munitions of rocks stand secure,
My voice as mighty as when the beautiful
Colours of the rainbow first sported in
The sunbeams:

As when intelligences of olden worlds
First gazed with admiration upon my
Expanded waters, or animated at
The music of my voice, join'd in the chorus,
And all the sons of God shouted for joy.

But boast not, O proud Niagara! Though
Thou mayest withstand the ravages of time,
While countless millions, swept away with all
Their mighty works, are lost in following years,
Yet there is a voice to speak, long and loud!
'Tis Michael's trump, whose mighty blast shall
rend

Thy rocks, and bow thy lofty mountains in the
dust;

Before whose awful presence thy waters
Blush in retiring modesty; and in
Respectful silence thou shalt stand in listening
Wonder, and admire, while thunders roll
Majestic round the sky—the lightnings play—
The mountains sink—the vallies rise,—till
earth,

Restored to its original—receives
Its final rest, and groans and sighs no more:
Till then weep on, and let thy voice ascend
In solemn music to the skies,—it is
A funeral dirge,—thou weepest o'er the miseries
Of a fallen world—in anguish deep.

MIRACLES OF HEALING.

Batavia, N.Y. May 19, 1841.

*To the Saints scattered abroad, and to
all whom it may concern,*

GREETING,

Be it known that on or about the first
of December last, we, J. Shamp and
Margaret Shamp, of the town of Batavia,
Genessee county, N. Y. had a daughter
that had been deaf and dumb four and
a half years, and was restored to her
hearing the time aforesaid by laying on
of the hands of the elders of the Church
of Jesus Christ of Latter-Day Saints,
through the power of Almighty God,
and faith in the Lord Jesus Christ, as
believed and practised by them in these
last days.

The circumstances attending her res-
toration were these:—It was asked, as a
sign in a meeting of the Latter-Day
Saints by an elder of the Baptist Church
of the name of Stimson in an insolent
manner, and he said if they would heal
the child he would be a "Mormon," and
he would guarantee that the congrega-
tion would be "Mormons" too. When
the sign was asked, it was manifest to
me by the spirit of God, that if I would
believe and obey the fulness of the
gospel it should be done. Soon after
we had obeyed the gospel, Elders
Nathan, R. Knight, and Charles Thomp-
son came to our house, and they ad-
ministered to her by the laying on of
hands, and she was restored to her
hearing, and now she both hears and
speaks, and is improving very fast in
talking, for which we thank God, and
for the blessings and power of the gospel
as manifest in my family in three differ-
ent instances, and in a number of
instances in our neighbourhood. Those
affected with numbness have been res-
tored—a fever-sore on the ankle, that
medicine had no effect upon, was healed.

by the laying on of hands. Another case in our vicinity of a disease in the chest, a severe case indeed, and given over by the physicians, and the night previous to the lady having hands laid on her by the Elders, her friends thought she would not survive until morning, she was immediately restored by the laying on of hands and faith in Jesus Christ.

We had a child attacked with the inflammation of the lungs, for which we applied to medical aid, but it got no relief; then we called upon Elder Knight, and he laid hands on her in the name of Jesus Christ, and she was instantly healed, and in fifteen minutes appeared as well as ever she did.

My wife had a swelling in her side, internally, of two years' standing, to relieve which medical aid had been sought for and tried, but in vain. It had become very alarming, so that she was unable to do much, and we had given up all hopes of her recovery, but to our great joy she was restored immediately by the laying on of hands, by the miraculous power of God, to the glory and honour of his name.

Brethren, let us take courage, notwithstanding that persecutions and afflictions await us, and we are doomed to be cast out and set at nought by the sects of the day, and to have the finger of scorn and derision pointed at us, and to have all manner of evil spoken against us falsely for Christ's sake. Let us keep humble, knowing that God exalteth the humble, but bringeth to nought the proud and scornful. Our Saviour said, "He that believeth on me, greater works than these shall he do," speaking of the miracles he had done at a certain time, and truly we are witnessing daily his mighty power by the signs which he said should follow his believing children.

And now we would recommend brother Knight to the confidence and fellowship of the brethren wheresoever his lot may be cast, for God owns and blesses his labours in this vicinity to the convincing of many and to the upholding of the Redeemer's kingdom and the advancing of his cause, notwithstanding wicked men and devils oppose and strive

to hinder the work, as we are witnesses, and subscribe our hands in testimony of the truths of the everlasting gospel as taught and believed by the Latter-Day Saints.

J SHAMP.

M. SHAMP.

—*Times and Seasons*, Aug. 16.

THE CHURCH AND ITS PROSPECTS.

From the Times and Seasons Sept. 15.

Many of our friends and correspondents living at a distance, are anxiously inquiring to know the situation of the church in this place, with regard to our neighbours. We will answer their inquiries in a word; all is peace and prosperity with the church in all this region of country, and the prospects are, by far, more flattering at the present time, than we have ever known them. Perfect harmony and good feeling prevails between us and our neighbours, with the exception of two or three individuals, whose names are not worthy of mention. They have laboured incessantly to create an excitement, but thus far it has proved altogether fruitless, with the exception of the little feeling created abroad, where they are not known through the medium of the *Journal of Commerce*, and other low and vulgar public prints, which choose to publish a lie rather than truth because it takes better with the community at large:—and besides, they think to injure thousands of innocent people by so doing; but in this they are mistaken, for we can assure them that the warmer the persecution, the greater the spread of the work, the fiercer the contest the sooner it will be ended, when "truth will prevail," Mormonism rise triumphantly victorious over all opposition, and this, the gospel of the kingdom of Jesus Christ, will be preached to all the nations, kindreds, tongues and people, under the whole heaven; the honest in heart will cheerfully embrace it, and be gathered into the cities of Zion and Jerusalem, places of refuge appointed of God for the safety of his people, when he pours out his wrath and indignation upon the wicked and ungodly, and those who know not God and obey not the

gospel of Jesus Christ. But to return.

Great improvements have been made in our city, during the present season, several hundred buildings have been erected, many of which are splendid frame and brick buildings. The building committee of the temple are making rapid advances towards the completion of that great and desirable object; the baptismal font in its base, will probably be completed in a few weeks. The Nauvoo House is also in a great state of forwardness, and the work thereon is being pushed forward with all possible diligence. We are informed that the committee of these two buildings have purchased extensive mills and water privileges in the Pinerias of Wisconsin, and a company of several men, in their employ, will leave here in a few days for that country.

The health of this place has improved very much; there has not been, it is thought, half so much sickness this season as the last, according to the number of inhabitants, nor two thirds the amount of deaths.

Happiness and joy seems to be depicted upon the countenance of all we meet; peace and prosperity is the happy lot of the saints in this place, for the present at least

We also copy the following, from the same number:—

BR. ROBINSON,

Who can advert back to the first dawn of our holy religion—to the time when the little stone was first hewn from the mountain—and contemplate its sudden and almost magic spread throughout the wide dominion of this and other Governments, and not feel his mind emulated with feelings of ineffable joy? Who can gaze upon the scene—the work of an Omnipotent hand—and view the steady march of Truth thro' scenes of persecution and sometimes of blood, and mark with what accelerated step it has surmounted every opposing barrier which priestcraft and superstition have, at intervals, thrown athwart its onward path, whose bosom will not heave with emotions of heartfelt satisfaction, at that

mighty work which He, in His wisdom, has wrought upon the hearts of the children of men? Previous to the coming forth of the Book of Mormon, wickedness 'covered the face of the earth' and mental darkness veiled the minds of the people; the portentous clouds of wretchedness lowered sluggishly over the world of mankind; and, truly may it be said, there had been a great falling away from the original order of religion which our Saviour instituted while on earth. Men held no communion with the Deity—no revelations did the Saviour deign to give them; the efficacy of faith had receded amid the darkness of superstition; the sick ceased to be healed; prophecy had long since been done away; the cheering voice of the unknown tongue had been hushed into silence, and yet the religionists of the day essayed to believe that the order of Christ's church had never changed since the apostolic age. But the ushering in of that eventful era, when the still small voice was heard to whisper from the dust, restored that which was lost; the deep gloom of superstition was radiated from the mind of man; the unpenetrable clouds of bigotry were dissipated; a bright sky of heavenly intelligence shed its enlightening radiance upon the benighted world, and the mode of worshipping the Creator was established according to the order which was instituted in the primitive ages of the world.

Many were loud in their denunciations against the Book of Mormon, and the peculiar tenets of our faith in the Deity, but conviction reached the hearts of a few, whose uncompromising zeal for the cause stimulated them to action; and, amid the demoniac scoffs of enemies, they firmly breasted the storm of unprecedented persecution, and stood undaunted in defence of the principles they had espoused. Despite the unparalleled opposition with which they met, great accessions, from time to time, were made to their number; and now, that only ten or eleven years have rolled away their fleet months, their numbers are swollen to near one hundred thousand souls. But the Church has not attained to its

present standing in the scale of exalted pre-eminence, by passing through flowery vales of happiness and repose; no! scenes of carnage have beset it on every hand: streamlets of innocent blood have made doleful music in the ears of the saints; the bleak wind of winter have borne the death-groans of the widow and orphan upon their frozen wings; the howling wilderness has echoed back with melancholy moan, the entreaties of the palsied tongue of age, and the feeble cries of helpless infancy have been awfully mingled with the roar of the bellying tempest. The saints have been barbarously driven from their peaceful fire-sides into the desolate and cheerless prairies—where there was no voice to console them but the muttering tempest; and no tears to sympathise but the falling rain. The constitution has been denied to wave its peaceful folds over them, and a place upon the broad footstool of the Almighty has almost been denied them. Mobocracy—in America—the land of boasted liberty and equal rights—has been allowed to raise its hydra-head, and many of the saints have fallen martyrs at the unhallowed shrine. Tears of innocence have been made to flow; the privilege of worshipping God according to the dictates of an untrammelled conscience, has been wrested from the church by a heartless and uninjured foe; early hearts have been blasted—and the sorrow of unrealized felicity has blown its withering mildew upon many an early heart.

But it is painful to dwell upon scenes so appalling to humanity as these; I will therefore, for a time, draw the curtain of forgetfulness over them. The church is now measurably free from these uncalled-for and heart-rending atrocities, and assumes a rank and standing in the world truly enviable to those devotees of vice and wickedness who have ever and anon since its rise, been its relentless detractors. Yes, it is once more free and prosperous. In Illinois it has found a permanent resting place from oppression—an asylum of undisturbed repose. When in poverty and

exile, the saints wandered far from their peaceful homes, this noble State extended to them the hospitable hand of welcome—threw the broad mantle of protection over them, and hailed them as legitimate citizens of the American commonwealth. Oh! generous and patriotic State! may the genius of your glorious institutions be perpetuated, and may no ambitious demagogue or usurping despot ever hold the sacred reins of your government, or contaminate the fair escutcheon of your spotless fame, by trampling upon the rights and liberties of unoffending citizens! For thy kindness and patriotism, the saints, render thee the ever grateful sentiment of their bosoms, and do not forget to intercede in thy behalf, while supplicating at the altar of intercession.

I have said the church is now in a state of prosperity—this is verily true. The daughters of Israel now sit peacefully upon the mountains of Zion—happiness smiles upon each gentle brow, and the sweet-toned harp of rejoicing is in every hand. No more does the deep toned clarion of hostile war send its thrilling accents along the precincts of their invaded homes—no more do the terrific yells of the bacchanalian rabble disturb the quiet of their midnight slumbers; but all is harmony—joy beams in every eye, and every blooming cheek is flushed with the soft roses of contentment. The everlasting gospel, too, is triumphant; the most glittering palaces of our beloved America have reverberated with its joyful sound—its trembling echoes have reached the most magnificent courts of aristocratic England, and thousands of the noble and ignoble, of both governments, now worship at his holy shrine. A messenger, bearing the glad tidings of salvation, has been sent to the deserted countries of Palestine, and those silent and gloomy regions—once the theatre of many mighty miracles, wrought by the Omnipotent hand of Jehovah and his apostles—will soon re-echo with its long silent and almost forgotten sound.

Yours respectfully.

L. O. LITTLEFIELD.

The Millennial Star.

MANCHESTER, NOV. 10th, 1841.

Extracts from the Minutes of the Manchester Conference of the Church of Jesus Christ of Latter-Day Saints, held at the Carpenters' Hall, Manchester, on Sunday, the 17th of October, 1841, being the 11th day of the 7th month of the 12th year of the Church.

The house was called to order a little after nine o'clock in the morning, and opened by Elder Pratt with prayer.

Elder Pratt was called to the chair, John Brotherton, to the office of clerk.

Twelve Branches were represented, consisting of 1589 members, with appropriate officers.

Elder Pratt then spoke respecting the priesthood. Showed that on this one point the church depended. Proved that the sects of modern christendom, were without authority; and the authority of the church of Rome was null and void. That the sectarians by denying modern revelations, thus cut themselves off from authority to preach the gospel, or administer in the ordinances belonging to the church of Jesus Christ; and that the authority of the Latter-Day Saints, is from heaven by the most positive revelation ever given to man.

After his address many were called to the ministry, and ordained to their respective offices. Instructions were given in relation to the duties of the officers, members, &c. and they were particularly exhorted to abstain from intoxicating drinks, together with tobacco, snuff, and all other evil habits. After the ordination, the saints present partook of the Lord's supper, and sung and rejoiced together.

Several interesting and useful addresses were delivered at evening, and the meeting concluded with a spirit of joy and satisfaction.

The number of officers present at this conference, was about one hundred, and members not far from one thousand.

From the foregoing extract, it will be seen that the church in Manchester conference now numbers near sixteen

hundred members after excommunicating one hundred and twenty-five and dismissing some hundreds by emigration.

All these have been gathered into the fold in the course of about two years, and that from an obscure beginning, in a small cellar in Oldham-road; being the first place where the fulness of the gospel was preached within the bounds of what now composes the Manchester conference. "Behold how great a matter a little fire kindleth!"

We continue to receive the most cheering accounts from various parts of England and Scotland, in regard to the success of the cause of truth. The devil is raging, priests and editors lying, and deceiving as usual; while on the other hand the saints are rejoicing in the gifts and power of God, as made manifest among them; and are increasing in numbers, and faith, and knowledge, and zeal for the cause of God.

A general spirit of emigration seems to prevail amongst them; and the more they are oppressed, persecuted, and wronged for their religion, the stronger their desire and determination to be gathered with the saints, where, becoming a great nation, every man may sit under his own vine and fruit tree, and none molest or make them afraid.

On Monday the 8th Nov., the splendid ship Chaos, sailed from Liverpool for New Orleans, under the charter of the Latter-Day Saints. She carried out near one hundred and seventy passengers. Cheerfulness and satisfaction seemed to pervade every heart as they bid farewell to their native shores, and launched forth towards the land of promise. May the Almighty bless and preserve them, and give them an inheritance in the land of Joseph.

There is one thing to which we would call the special attention of the saints at this time, and that is, the BUILDING OF THE TEMPLE at Nauvoo.

This being a work commanded of God, the saints in all the world are required to assist in so desirable an object, by contributing liberally of their silver and gold, so far as it is in their power.

The first consideration is: God has

commanded it. The second is, the saints in that country need it, as they now have to meet out of doors. The third is, great blessings depend on its speedy erection—blessings which equally concern all the children of God, throughout the world. With these considerations, we hope the officers and members of each conference will be up and doing. A few individuals in England, have already sent some twenty-eight or thirty pounds, for this purpose, by the two last ships, and we hope the exertion will be more general hereafter.

We have received several interesting communications from different places, which will probably appear in our next number, being too late to find room in this. The purport of them is, that the sick are healed, the lame walk, the old men dream dreams, the young men see visions, the servants and hand-maids of the Lord speak in tongues, and prophecy. While the Lord is showing wonders in heaven above, and signs in earth beneath—blood, fire, and vapour of smoke. All these things admonish us that the coming of the Lord is near. "Amen.—Even so.—Come Lord Jesus."

REVELATION

TO THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS,

*Extracted from the Doctrine and Covenants,
Sec. c.*

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you: the Lord who shall suddenly come to his temple: the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves, gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to an-

other. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion my go forth unto the regions round about: yea, let the cry go forth among all people; Awake and arise and go forth to meet the Bridegroom: behold and lo! the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back lest sudden destruction shall come upon him.

Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom: go ye, go ye out to meet him, for behold he shall stand up

on the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains and the vallies shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Saviour shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep, Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land—And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night for ever and ever.

And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting

gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell upon earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying,—O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things, things they look not for—yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways; for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

And it shall be said, Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places: and his voice shall be heard, I have trodden the wine press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine

anger, and their blood have I sprinkled upon my garments and stained all my raiment: for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bear them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before him, and Noah also and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth, and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb, day and night forever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given: they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and scantifieth himself before the Lord, shall be given

eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

And also that which was written by the prophet Malachi: For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver.—Behold at my rebuke, I dry up the sea. I make the rivers a wilderness: their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

Behold and lo there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness; these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it. Amen.

OBITUARY.

Died, in Nauvoo, Illinois, on the 7th of August last, Don Carlos Smith, after a short illness, aged 25 years. He has left a wife and three children to deplore his loss.

This distinguished individual was the youngest brother of President Joseph Smith. He had been a member of the church from its very commencement—had ever conducted as a Christian. He had for several years sustained the office of President of the quorum of High Priests, and had honourably discharged the sacred duties of his office. He had

also risen to the rank of Brigadier-Gen. in the Nauvoo Legion, and at the same time had been a principal conductor and editor of the *Times and Seasons*.

Perhaps no man has ever lived a more useful life, or died a more lamented and honoured death. All Nauvoo is in mourning, and the whole society of the Saints on both sides of the Atlantic must deeply feel his loss; but no language of ours can so fully express the feelings of the saints on this subject as the celebrated poetess, Miss Eliza R. Snow, has done in her poetic description of his funeral, which we publish in another column.

Died in Nauvoo, Illinois, on the 27th of August last, Colonel R. B. Thompson, in the 30th year of his age. Brother Thompson departed in the triumph of faith, and rejoiced in the prospect of eternity and the privilege of entering into a higher sphere of the service of his master. He had for several years been a useful and zealous member and minister of the church of the saints; had become one of the most useful and distinguished writers in the sacred cause of truth, and his loss to the saints on earth will be felt as extensively as that of our deceased Brother Smith.

Both these youths seem to be taken away from the church when to all human appearance they were least to be spared. But the Lord's ways are not like the ways of man. He has taken them to himself for a wise purpose, and they rest from their labours in the mansions of peace, while their memory will go down as a sweet savour to all generations.

London, Oct. 28th.

Elder Pratt—Dear Brother,

In a moment our joys are turned to sorrow, and our pleasures into pain.

Death has entered this part of Zion's fold, and has taken captive one of her best and most worthy daughters.

This morning our beloved sister Elizabeth Morgan, after a short illness, bid adieu to her weeping husband, children, and friends, and took her departure to the fair climes of immortality. She was beloved by all the saints of light, and

much respected throughout the extensive circle of her worldly acquaintance.

By her faith, wisdom, and knowledge, the curtains of Zion have been spread forth, and by her liberality and benevolence the saints have been made to rejoice. With herself and her husband our Elders first found a home when they were strangers in London, and were endeavouring to rear the standard of Zion here. It has also been my home ever since I arrived in London.

The whole Church has cause to mourn her loss, and especially those who felt her friendship when laying the foundation of this branch, when dark clouds gathered thick and spread over all their prospects, and all their efforts seemed baffled. But let them not mourn as for one who dies without hope. She died in hope, in perfect assurance of future glory; and in her dying moments wished me to express to Elder Kimball that she blessed the hour in which he baptised her.

One remarkable circumstance connected with this melancholy event I wish now to relate. About two o'clock this morning we had given up all hopes of her recovery. We saw it was of God to take her to himself. We had continually offered to the Most High our strongest desires that she might be spared, and had done everything consistent with Scripture and the mind of God. She continually expressed a wish that no doctor should administer her medicines; and particularly requested that *no one should cast any reflections upon her dear husband and children because no doctor had been employed, for she wanted no physician but the Lord.*

About two o'clock (as I before observed) she requested me to kneel by her bedside and for the last time offer my supplications, and she would depart in peace. I immediately complied with her request, and while calling upon the Lord in presence of her weeping husband, children, and friends, the Holy Spirit rested upon me in power, and I was moved upon to ask the God of Israel that her disconsolate husband might be comforted, even if it was by the ministering of sister Morgan's departed spirit, and that he might thereby have consola-

tion and fulness of hope. At the same hour of the night sister Bates, of this city, a worthy member of the church, had an *open vision*, in which she saw sister Morgan standing in full view before her, clothed in robes beautiful and white, and around about her head were clouds of glory, surpassing in splendour and brilliancy the sun at noonday. Sister Bates rejoiced in the vision. It was not a dream, but an *open vision*, continuing before her view for some considerable length of time. When the vision closed she immediately informed her husband of it.

It being made known to our beloved brother Deacon Morgan, the bereaved husband of our departed sister, he lifted up his head and *rejoiced in sorrow*, receiving consolation in the valley of grief. He has not a shadow of doubt that the companion of his bosom now rests in mansions of peace and glory.

LORENZO SNOW.

CORRESPONDENCE

Dear Sir, London, Aug. 20th.

I arrived in London, on the 21st of July. Two days after my arrival, brother Snow, left for Bedford. The work of the Lord is still onward in this metropolis, under the superintendence of this our worthy brother; prejudice is giving way on every side, before the power of eternal truth.

The prospect in London and vicinity, of a great in-gathering of the honest in heart is excellent; it never was better than in the present time. Our academy in London, has for some time past been quite too small for our meetings; on Sunday it was filled in every part, and more out on the walk than there was inside. Seeing the multitude, the Rev. Mr. Elliot (being moved with envy,) gave me a challenge for discussion. He said he could prove our principles false, the bible being the rule of evidence. I knew he could not do this, so I accepted the challenge.

We discussed the subject for three evenings, after which, Mr. Elliot withdrew in confusion and disgrace. Since that time he has had to leave the chapel

where he formerly preached. So much for opposing the truth.

On the evening that Mr. Elliot backed out, there was four to one of the whole congregation, in favour of the doctrine and principles of the church of Jesus Christ, of Latter-day Saints.

As soon as Mr. Elliot had given the subject up, a Mr. Allen, the great champion of London, as a discussionist, arose and challenged the whole church. This we accepted. He said in his opening discourse, that he thought I was an honest man, and I would soon be compelled to yield to the power of his arguments; and he had no doubt but I would renounce the doctrine of the saints, and become attached to some religious society, and be useful in my day and generation.

To this I replied, that whether our doctrines were true or false, he need not hope that I ever would join the builders of Babel.

As to sectarianism, I had proved it by the word of God to be priestcraft, and an abomination in the sight of a holy God. And for myself, I was determined to stand as far from it as Lot stood from Sodom in its evil day. To make a long story short, after we had discussed the subject three evenings, the people began to find that no one knew much about Mr. Allen's arguments but himself. On the the fourth evening, the people desired that we should discuss the validity of the book of Mormon and revelations.

After we had spoken on the subject about an hour, he said he did not know that the book of Mormon had come forth in fulfilment of the bible. He thought we had rejected the bible, and took the book of Mormon in its place.

To this I replied that, this was his fault—not mine. I was not to blame for his ignorance of the subject; and that we were not so narrow and contracted in our views, as to suppose that the book of Mormon and the bible both contained one half the revelations that God had made to man, to come to light in due time.

He then gave up the subject of the book of Mormon, and admitted that the

bible did speak of a book to come forth. He likewise admitted, that I had proved from the scriptures, that God would continue to give revelations, wherever the gift of the Holy Spirit was received and enjoyed by the human family.

He then opposed the doctrine of Christ's reign on the earth; observing that the bible nowhere said that we should reign on the earth.

I quoted the fifth chap. 10th verse, of Rev. "*And hast made us unto our God kings and priests, and we shall reign on the earth.*" I also quoted many other passages on the same glorious subject, and made a solemn appeal to the people, in favour of the cause of truth. The great champion was satisfied to retire from the field.

At the close of the discussion, there was ten to one in favour of our doctrine, and against sectarianism. Several that had attended during the discussion, came forward for baptism; for which I feel to say, praise the Lord.

Since these things have taken place, we have been preaching to large congregations—no man forbidding us. The work is still rolling on in power and majesty.

I remain your brother, in the new and everlasting covenant,

G. J. ADAMS.

THE FUNERAL OF BRIG. GENERAL SMITH.

BY MISS ELIZA B. SNOW.

It was a Sabbath day.—The morning came,
But came not with the usual joyousness
With which the consecrated day was wont,
In Nauvoo city, ever and anon,
To usher its broad radiance on a train
Of humble, cheerful worshipers. Nature
Seem'd conscious of the mournful knell
That broke upon the sadden'd heart of man!

The sun arose, muffled with clouds that hid
His own bright beams, and in effusions soft
And gentle, as the soothing feeling tones
Of sorrow, dropt a sympathetic tear.

At length the clouds dispers'd—the sun
pour'd forth

His glorious rays in brilliant majesty:
And I beheld upon the beauteous plain
That fronts the noble Mississippi's wave,
A mighty host—a pow'rful warrior band
Whose rich escutcheons glitter'd in the sun.

I heard the sound of martial music, but
It came with solemn, slow and mournful air,
Unlike the bold, and thrilling notes that call
The restless warrior to the battle field!

There was no clash of arms—no din of war—

The sword was sheath'd, and every martial
brow

War mellow'd into sadness! Mounted high
Upon a fiery steed, a Chieftain sat
And issued the command; and then, anon,
In double file—in open columns form'd,
With Chieftains in the front—then horse and
foot,

In solemn order, mov'd across the wide
Extended plain, the Nauvoo Leigon.—'Twas
A splendid sight—a sight that would have
charm'd

The eye of each beholder; but alas!
That grand display, was the last honours paid
To the departed!

In the Legion's rear,
Still length'ning out the vast procession;
walk'd

A crowd of citizens of every rank—
Of either sex; and last of all clos'd in
A long and glitt'ring train of carriages.

I gaz'd upon the grand procession, till
It disappear'd amid the dwellings which
Stand thickly cluster'd near the river's edge.

I listen'd—all was still—the music notes
No longer sounded on the pensive breeze,
But hark! the notes awaken'd, and I saw
The mighty host returning with the same,
Slow, melancholy tread! A hearse was borne
Along with solemn, yet bold martial pomp,
That plainly signified, a *mighty one*
One of no ordinary rank, had fallen!

Near to the summit of an eminence
Rising in bold relief, to dignify
The beauty of the verdant plain beneath;
In Nature's temple, with no other wall,
Than the horizon; and no other arch,
Than the broad canopy of heaven; shaded
With clust'ring boughs, whose foliage waves
around;

Is rais'd an altar to the living God.
There the procession march'd—it halted there:
And in the front of weeping relatives,
The corse of him was plac'd, who *there*, in life
Had been a fervent, constant worshipper!

His arms and armour on his coffin lay
And other swords than his, lay crossing there.

His brother officers, who form'd with him,
The noblest Military Staff, our fair
Columbia has to boast, were seated by
In shining armour clad; but ah! they seem'd
Divested of the martial haughtiness—
That warlike pride that fires the warrior's eye—
It lay conceal'd beneath the brow of grief.